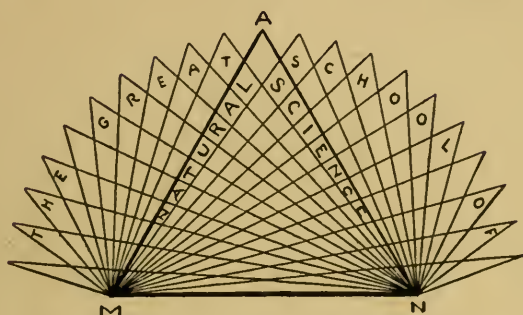


# THE GREAT WORK IN AMERICA



*The Philosophy of Individual Life*

MARCH, 1928

Volume III

Number 11

Addressed To The  
Progressive Intelligence  
Of The Age

# THE GREAT WORK IN AMERICA

A monthly magazine, published by J. E. Richardson, the first day of every month. This journal co-ordinates the known facts and principles of physical Nature with the demonstrated facts and principles of spiritual Nature; giving to the world an authentic statement of the teachings and findings of the Great School Of Natural Science.

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# THE GREAT WORK IN AMERICA

*"Fools Deride, Philosophers Investigate"*

## ARE THE HIGHER POWERS RESPONSIBLE?



CERTAINLY would like to *know* just why the Higher Powers who have, on many occasions, intervened on my own behalf, and preserved my body from destruction, do not, in such cases as the fiendish, atrocious murder of Marion Parker, come to the innocent's rescue and annihilate the human brute? Can we compare the trifling inconsistency of Ananias and Sapphira to this outrage against innocent childhood?

"Before Highest Heaven, the Great Father, Beneficent Friends of the spiritual spheres and the Great School on earth, I hereby lodge a protest, with all the indignation that every ounce of manhood in me can muster—against such damnable, ungodly, inhuman and atrocious cruelties.

"What, in the name of Intelligence and human Reason, can be the object of permitting such things? Where are the guardian Angels of such little children who, with their keener sense of vision, can perceive what is about to happen? Such facts are enough to shake one's confidence in the beneficence of God. Is there no cleaner, less demoralizing manner in which Universal Intelli-

gence may bring a child up to the age of responsibility, and then cut it off from its physical life? Are we not, one and all, ashamed that we are men; or that we are still brutes? I feel a keen responsibility for this; what are we going to do about it?

My whole being is filled with rebellion, indignation, resentment and revenge, I confess, and if I had my hands on the throat of that fiend, right now, I probably would forget that there is any Philosophy of Individual Life which teaches the necessity for Self-Control and Tolerance in the character of a Master.

I would greatly appreciate your angle of vision upon this specific case.

Cordially and fraternally,

D.

#### EDITOR'S NOTE



THE FOREGOING LETTER deserves more than passing consideration. It is certainly a most remarkable production, coming as it does from one who has read, studied and accepted the "Harmonic Philosophy."

I have to confess that it is both a surprise and something of a shock to me; but I am not so stupid as to assume that its author is alone in his expressed attitude of Soul; for, I have little doubt that there may be a good many—even among the Students and Friends of this Philosophy—who have experienced some, if not all, of the emotions and impulses which seem to have mastered the writer of the letter, at least for the time being.

I sincerely hope my readers, as well as the writer of this letter, will acquit me of all desire or purpose to appear unfairly critical, or to entertain

any unworthy attitude of Soul, if I should be very direct and explicit in my response. My only real desire is to be of some help to those who, like my correspondent, may have permitted their emotions and impulses to blind them, for a time, to the *Logic of Nature*, which underlies many of the seemingly inexplicable problems of Individual Life and Death.

1. In his first sentence, my friend seems to me to have ignored the caution of the Great School against "taking things for granted." I refer now to his rather unqualified statement, in effect, that the "Higher Powers" have, "on many occasions intervened on my own behalf, and preserved my body from destruction," etc.

Does he really and truly *know* that his statement is correct? If so, *how* does he know, for instance, that it was "*the Higher Powers*" that intervened" on his behalf? By what token is he able to recognize and identify the *Higher Powers*—or in fact, any other "Powers" outside of his own?

I have a very good reason for asking these questions; and it is a very personal one to myself. I have not been entirely certain that I have understood, wholly and entirely, just what was involved in these personal experiences. For instance: Since I accepted the appointment as Representative of the Great School, in this country, no less than eight separate and distinct assaults have been made upon me, under conditions and circumstances which conveyed to my mind the deliberate and carefully planned purpose to murder me. The fact that I am still here, in the same physical body, working away to accomplish the same purpose I have had in mind more than 44 years, is

very definite and positive evidence of the fact that these would-be assassins failed, for some good and sufficient reason, to accomplish their evident purpose.

The question is: was it through the "Intervention" of any "Higher Power" that these several attempts upon my life utterly failed?

I am not willing to assume that it was—much as I appreciate the gracious help of all those to whom I may be indebted for the continuation of my life in the physical body in the face of the nefarious and carefully planned efforts to accomplish my "permanent removal" from this physical plane of activity.

It would be both interesting and illuminating if my good friend and fellow worker would kindly elucidate, in such manner as to make quite clear, just how he *KNOWS* that the "Higher Powers" have actually and literally "intervened" in his behalf, even *once*, to say nothing of the "many occasions" to which he refers. It would help us also, if he would kindly indicate the various indices by which he is able to *KNOW* that he has been the beneficiary of these interventions, on "many occasions." In other words, how may one, with certainty, recognize and identify an intervention from a Higher Power, so that it may be clearly differentiated from a mere combination of logical and sequential circumstances and conditions having no reference whatever to any Higher Power? As to myself personally, I should be most reluctant to learn that my own intelligence and my own powers are so lacking in efficiency that my personal well-being constitutes a perpetual tax upon the time, thought, attention, considera-



tion and intervention of Higher Powers to whom I must ever remain a great debtor.

I have to acknowledge the fact that I do not feel altogether happy over the thought that there seems, at present, to be no better nor more expeditious method of meting out justice to a confessed criminal, such as the one to whom my correspondent refers, than a long and expensive trial. At the same time, I feel rather glad that the responsibility for disposing of such human enemies of organized society is upon the state and not upon me personally, nor even upon my gentle correspondent. For—while it is quite possible for the great State of California, with all its facilities and wisdom, to let a real criminal go unpunished; it is also just as possible for it to make the mistake of punishing one who is not guilty. Nevertheless, I am convinced that the state will make fewer mistakes than either I or my impetuous correspondent would be likely to do, if we approached our task of administering condign punishments upon our fellows from the angle and in the spirit which the foregoing letter would seem to indicate.

I am sure my friend will pardon me if I find myself somewhat puzzled over some of his vehement expressions. They seem to indicate that he has some very definite ideas, or judgments, as to the responsibility of God, and the Higher Powers, in the matter of preventing such human monsters as he mentions from committing such 'damnable, ungodly, inhuman and atrocious cruelties,' as those involved in the murder of little Marion Parker.

My own study of Life has never enabled me to fix upon God, or the Higher Powers, responsi-

bility for the monstrous crimes of men. Indeed, during all the history of the human race, there have been men who have indulged themselves in the commission of the most revolting crimes against their fellows possible to conceive. And yet, neither God nor the Higher Powers would seem to have intervened to spare their innocent victims.

Indeed, if that were their responsibility, human history would seem to convict both God and the Higher Powers of the most inexcusable and criminal negligence, all along the pathway of human life and experience. When did God or the Higher Powers ever intervene to save the life of a little, innocent child that had strayed upon a railroad track in front of a speeding locomotive? When did they ever intervene to prevent a ravenous wolf pack from dragging down helpless horses and men, women and children, and literally tearing them to pieces to glut their appetites for food?

Go back to the days of the Spanish Inquisition. There never was an era in human life and history upon this planet, during which so many and such horrible crimes were perpetuated against innocent human beings. The instruments of torture employed by the inquisitors made the death of their innumerable thousands of fellow humans so much more horrible and revolting than that of Marian Parker, that the human mind of today can scarcely conceive of the suffering these innocent victims of religious bigotry and intolerance endured before death finally came to their relief. But neither God, nor any of the Higher Powers ever intervened to prevent these criminal atrocities. Why? Was it from their criminal negligence?



What has my friend to say of the greatest crime in human history—the crucifixion of the Master Jesus? Neither God nor the Higher Powers intervened to prevent it. In truth, though Jesus himself cried out in his agony, “If it be possible, let this cup pass from me”—nevertheless, neither God nor the Higher Powers intervened in his behalf. Although the enemies of Christ nailed him to the cross and suspended him thus in midair, to suffer for hours—until they thought their inhuman cruelty had killed him; neither God nor the Higher Powers came to his rescue, nor intervened as my friend surely would have done had he been there. Do you believe that this seeming indifference on the part of God and the Higher Powers was due to criminal negligence on their part? Do you think their personal responsibility obligated them to intervene, to strike dead his executioners, and then remove him from the cross and restore him to life and health again?

My friend is even “indignant” about it. Not just moderately indignant, but tremendously indignant. In fact he says “with all the indignation that every ounce of manhood in me can muster.” I do not know exactly how much that is; but I venture a guess that it would size up some considerable indignation, judging from the energy he puts into his “Protest.”

I want to get, as nearly as may be possible, a clear understanding of just what was in his mind, and what was the attitude of his Soul when he lodged his Protest. We do not *protest* against people, or Powers whose actions, activities and acts we *approve*. On the contrary, our protests are only against those who do the things we think they

should *not* do; or fail to do the things we think they *should* do. In this view of the matter, our friend is protesting against certain "damnable, ungodly, inhuman and atrocious cruelties" as the murder of Marian Parker. And if I get his meaning from his words, he is not protesting against Hickman, the human monster who committed the cruelty; but against "The Great Father, the Beneficent Friends of the Spiritual Spheres and the Great School on earth." Why? *Not* because *they* did that awful deed; but because they failed, neglected, or refused to prevent *Hickman* from doing it.

Does this mean that he is holding the "Great Father, the Beneficent Friends of the Spiritual Spheres and the Great School" responsible for *Hickman's* acts? Is this a consistent attitude of one who has accepted the Philosophy of Natural Science?

Has he forgotten the fact that Hickman is an Independent, Self-Conscious and Rational Intelligence; and that, as such, Nature, or the Great Creative Intelligence, has invested and endowed him with the faculties, capacities and powers of Soul—including the Power of Will—which enabled him to do, or refrain from doing, the thing that has so shocked our Friend? Has he forgotten the fact that, by so investing and endowing Hickman with these Soul Attributes, Nature, or the Great Creative Intelligence thereby brought him under the Moral Order of Nature and made him an Independent, Self-Conscious and Rational Intelligence, and thereby fixed upon *him* the burden of *Personal Responsibility* and *Moral Accountability* for his own Acts?

How then, could it be *possible* for the Great Father, the Great Spiritual Friends, or the Great School on earth, to interpose their arbitrary powers in such manner as to *prevent* this great criminal from exercising his Power of Will—without thereby violating the fundamental Law of Individual Life and thereby nullifying *his Personal Responsibility* and divesting *him* of *his Moral Accountability under the Moral Order* of the universe?

Remember—The Master Jesus, sensing the great tragedy that was just ahead of him, *thrice* prayed to the Father: "If it be possible, let this cup pass from me," etc. But did the Father interpose to prevent his death? No. Why? Even granting that he had the *power*, he did not exercise it to relieve the enemies of Jesus from the responsibility of his crucifixion. The Great Creative Intelligence had already made these enemies Independent, Self-Conscious and Rational Intelligences; and had fixed upon *them* the burden of Personal Responsibility, and Moral Accountability for their acts. The Great Father knew that his interposition in this case, would be a violation of the Law. Jesus recognized this aspect of the Law, for he says: (Matt. V:17 and 18), "Think not that I am come to destroy the law, or the prophets. I am not come to destroy, but to fulfil. For verily I say unto you, 'Till heaven and earth pass, one jot or one tittle shall in no wise pass from the Law, till all be fulfilled'."

Indeed, well may my friend say: "I feel a keen responsibility for this" (referring to the death of Marian Parker, and—I hope—for the crime of Hickman); "What are we going to do about it?"

In some measure, my Friend, you and I and all society, are responsible for the fact that we have not yet done all that we could do, or can do, to lift humanity to a plane of Soul unfoldment and development above the level of such inhumanities

*"What are we going to do about it?"* In this question you have struck the very foundation of the problem. WHAT ARE WE GOING TO DO ABOUT IT?"

There is but one intelligent answer: *WE MUST EDUCATE.* That is exactly what the Great School is endeavoring to do. That is the only process by which we may ever hope to overcome the criminal tendencies of those who make up the units of our social structure. That is why this present World Movement was organized and established by the Great School of the Masters. That is why I have devoted 44 years of my present life to making a GIFT of the Knowledge of Natural Science to humanity. That is why I shall go on to the end, doing everything within my limited powers to further the development of a definite system of EDUCATION which shall enable as many of my fellows as will, to Know the Law of Individual Life, that shall Make Men Free, and inspire them with the unalterable purpose to Exemplify That Law in Their Daily Lives.

Your Elder Brother,  
J. E. RICHARDSON, TK.



MY POINTS OF VIEW

JOSEPH A. SADONY

(CONCL.)



YOU cannot deny that within your make-up there lies some of the finest fruit untouched. And the fact that you are striving for something is proof to me that there is a want that is hungry.

"As far as the priests and rich shaping our morals is concerned, I can only say that they are the little primer class which may sound ridiculous to the graduate. Still at the same time had it not been for the calling of that little class, he might not have been aware of his knowledge acquired.

"We can only shape morals and principles by kindness and unselfishness, sympathy and love. Providing one's real love has not been adulterated by sensuality. Where is your word!

"You say, 'But there is no hereafter.' Why should that have anything to do with us now? Who gives a continental for a piece of bread and butter after having eaten a big feast. And why start cooking a supper for next Sunday, a week from now. We live on three meals a day—almost two meals too much. Why worry about tomorrow as long as today is ripe. Did you worry before you were born whether you were going to be a girl? Certainly a mighty fine law, when governed by compensation. So therefore where is the comedy and tragedy of there being no hereafter?

"You say a pessimist and negator, as yourself,

loves life, because you know that nothing else exists. How do you know nothing else exists? Can science annihilate one atom? And how many atoms are you? No, dear friend, I am afraid you have a very poor argument. You had better get in step with the rest of the regiment.

"At any rate, dear friend, you are a film that has never ever really been exposed. Asleep. The actinic rays of real joy have not touched your heart. And as you say, you are lazy. How can there be a response of facts when everything that is active in competition is life, truth and joy. I would rather be asleep and dreaming illusion, as an optimist, than to be wide awake in the hell of doubt. For even the uncertainty of things should make us susceptible to good impulses and conviction.

"I received a letter today requesting advice, a party very wealthy, but mortgages running into hundreds of thousands of dollars. I told her to get rid of it all, and get cash with no debt, so she may enjoy her short life in reality and in peace. Otherwise when the time comes for her to pass away she would still be rich, and in debt.

"And so it is with you. You are rich, but heavily mortgaged—by your agnostic opinion. Supposing I were really all wrong. I still have more fun than you do, can satisfy my needs without effort. Can you do this? I have many friends who love me. Is it so with you? No matter where I go hands are outstretched to welcome me. How about you? We can choose either a bed of thorns, a mudhole, or fragrant cedar boughs. But shall we awaken refreshed?

"When you say that God is but a clown, you but



mean the word without value. Therefore if your argument is weak, the word God from your lips has no value. It cannot sting, neither is it a blaspheme. But were it to come from my lips, I would consider myself cursed, for it is the greatest thing I love—because my principle has made it so. And at Its Altar I lay my greatest deeds, my hopes, and anticipations.

“The word meaning nothing to you because you have mental indigestion caused by an inactive system that cannot create warmth, a red glow of enthusiasm toward this one subject, nor can it create the pep, the tingle of the blood which comes to us when on the hunt after a fox or deer. A machine that is idle, rusts. Cannot even change its resting place, let alone a servant to some Cause. I cannot help but say, Gee but you’re a funny guy! and then think what a wonder you are just the same, with love and determination back of it all. But with no reward in view—not even sunshine to show shadows.

“Does not physical energy create mental desires—the realization of wants—necessity—luxury—and our over-abundance used to deposit in a bank of mental and spiritual speculation. But a natural result of a natural cause. No harm but good as a result.

“Again the word “good” is more than just a word. Take the word Man, which has several meanings. Would you harbor a pervert even though going by the name of man? Neither would I harbor your god, for my God is an Ideal of Perfection, the conclusion of my evolution, a chosen principle inherent, which gives me an appetite, and I enjoy its food, just as you may despise because

you do not know, and you do not know because you despise.

"Though my food may nauseate you, this does not alter the food. Our appetites and desires are only for that which our make-up craves. Should we be a hyena we would want the juiciest cadaver we could find—and would call it our god, Glutton. If we want a pure clean drink, we will look for a running, shallow brook where the sunbeams may play through it—not a deep, sluggish pool, with slime and disease emanating, with filth and creepy, slimy things in its bosom where the sun cannot reach. Still these forms of life thrive on it. The thing that we choose identifies us, as the sluggish stream or running brook.

"At any rate, dear friend, I'll guarantee this much—If you would say, "Joseph, take me and make me over," and I had you one month—you would think you were reborn in Heaven. First I would starve you, then give you calomel, then scrub you, then give you a good sound lickin'—and then walk you lame, introduce you to your kin of the Forest, take you home and rub you with linament, give you a meal of bread, milk and honey, a good bed, the birds to wake you up the next morning—all to be repeated every day. And at the end of the month I would love you as the world would, to think that you had awakened and taken your first exposure of real Life.



## TOWARDS A WORLD WITHOUT DISEASE

(CONT.)

DR. J. S.



IN the last article I emphasized two important facts to remember. These were:

1. The axiom—The livelier the metabolism, the better the state of health.
2. There are four main channels by which Nature removes waste material and poisons from the body, generated by the functions of the organs and every cell of the structure. These, we repeat, are the intestines, kidneys (including the bladder), the lungs and the skin.

Now we have one more important fact to remember: All-wise Mother Nature has not failed to provide for emergency exits, safety valves, detours or whatever we may call them, to take care of at least part of the "traffic" of elimination, in case one or the other of the four main channels is not able to forward the required amount and becomes congested or clogged. This work is then thrown upon the other channels not at first overburdened. And when these, in turn, become congested, the movement is then directed toward the emergency exits which are the throat, the nose, the eyes and the ears, frequently called the organs of special sense.

In order to simplify visualization of this work and scheme, let us merely note that all the emer-

gency eliminative channels are situated *above* the shoulders. This will remove many unnecessary anatomical details in the discussions to follow, and make clear to the reader why eventually a certain part of the body is diseased and how that came about.

We must learn to visualize. Mentally equipped with this scheme we have a "pathfinder" to the cause of the greatest majority of diseases, without needing to know a single one by its christian or family name and its Greek or Latin ancestry. Sonorously and scientifically pronounced, they have an awe-striking respectability to nervous people who, in their ignorance, timidly call them "mucus."

For an introductory practice let us select an example and put our scheme to work with a case, not a dreadful one to begin with, but one to lead you to it gently:

Suppose you are in a large company. Suddenly someone scatters his closest associates into all directions with a crashing sneeze. While they scramble for safety you hear him say sonorously: "I have a cold in my head." Visualizing your scheme of elimination you at once know that he has nothing of the kind he boasts of, although he had the manifest power to blow his friends into the farthest corners. For, a "cold in the head" is a misnomer in the first place. Both his head, as well as his nose, would be found hot. Most likely a million of pores of his skin had closed by the

contact of cold air, and failed to reopen for want of internal heat, due to other causes. That amount of evaporation and perspiration which failed to pass through the pores, being skin fluids, rebounded, and was directed to the emergency outlets above the shoulders. In the pressure of oncoming traffic, Mother Nature jammed the goods through the comparatively smaller channels with an explosion, leaving further direction and bestowal discriminately to the person himself.

Here now was your first chance to play "doctor." Later we also will learn that the nose, however, also acts as a guardian, not only over the things that pass into the mouth, but preventing tiny obnoxious particles to enter the system by ejecting them similarly before they become too familiar.

Now we may begin to elaborate on our scheme, having either successfully "diagnosed" a case or gotten away with it underneath our editor's blue pencil.

As long as elimination proceeds unobstructed through the four main channels, the organs of special sense will not be troubled in any way from internal causes. For they are our very precious possessions, and Nature has placed them into such safe places in our bodies that even injuries from external causes are comparatively rare. But when some trouble begins in the throat, or the tonsils become diseased, the cause has come from the failure of one or more of the main channels. Since

there are only four to consider it is not difficult to find which one has been the sinner.

The most persistent ones are the intestines. This is due, not so much to the fault of the poor fellow who has to have them, as to our public markets. Modern life has made it so. Our food is so much at fault that nature can not do otherwise than protest against the labor imposed upon her. For every pain and suffering is a protest and a call for help or cessation. However, the food question we shall discuss on another occasion.

Proceeding then to elaborate, we reach the nose again. A beautiful structure, originally built for breathing and smelling the lilies and the roses, yet the most squeezed, pinched and maltreated fellow-member in our community when one of the four channels fails to do its duty. So then, the parading of your recent Christmas gift handkerchief is not so much evidence of your lady friend's good will and generosity as it is of your negligence to mind your proper channel business.

So the poisonous toxins travel from the glands of the throat to the nose, and from there through the tubes back of it, to the ears. The call for help becomes more urgent, excruciating pains are experienced, and nature breaks through with an abscess. Finally the poisons travel to the eyes. As with the ears complete deafness may result, so with the eyes blindness may overtake a person before he thinks of clearing the clogged main channels. All sorts and degrees of disease may thus trouble the organs of special sense, whether they have a Christian, pagan, Greek or Latin name.

I remember once passing a grammar school just as the classes of little tots, between 5 and 7 years



old, were rushing lustily into the open. More than half of them had big black eyeglasses scientifically anchored on their noses. At another occasion I found that fourteen out of twenty children had had their tonsils removed. Why? Because Nature had been endeavoring to use that channel to throw off the toxins which had accumulated in the body.

Who wanted to buy the new Ford?

(CONT.)



### OBLIGATIONS

The desire, the wish or the blessing—  
Sent out upon its way;  
Will reap its reward as surely  
As tho' you knelt to Pray!

GRACE WHITMORE



He who is loyal to an adopted obligation  
Finds himself contented and happy.  
Be it what it may.

J. A. SADONY

## JESUS THE TEACHER AND HIS SCHOOL

PROF. A. H. M. STONECIPHER



We are told in the literature of Natural Science that Jesus was a Teacher, but the conventional and orthodox view of Him suggests to many minds not so much the Teacher as the itinerant Miracle Man and "Savior." The more liberal people are often said to consider Jesus as a "mere Teacher" and not as a "Savior." It is the purpose of this little sketch to draw from beneath the surface of the Gospel records some evidence to show that even there Jesus is represented primarily as a Teacher.

In the King James version of the Gospels, Jesus is with great frequency referred to as "Master." I shall not use space to give references on this point, for they are easily found. Now this word *master* is used to translate the original Greek word **διδάσκαλος** (*didaskalos*'), which means *teacher*, a simple word used in the Greek speaking schools then, and even today in Greece. But the old English term *master* in the simple sense of *teacher* is not in current use today and for the average American covers up the meaning intended to be conveyed. So this title, so frequently applied to Jesus in the Gospels, establishes his character as a Teacher and gives us the first element of a School.

It will also be recalled that those who adhered most closely to Jesus are in the same version of the Gospels called *disciples*. Here again we have much valuable meaning covered up by a little-used word. The word *disciple* is used to translate the Greek **μαθητής** (*mathetes*'), which means

*learner, pupil, student*, and is likewise the everyday word of the schools. The English word *disciple* is derived from the Latin *discipulus* which has exactly the same meaning as the Greek word referred to, but it has become specialized and conventionalized until it has lost much of its original force. Hence the followers of Jesus were his Students and He was their Teacher, Instructor. Combining these two elements, Teacher and Students, we have a School.

Now let us see what the Method of His School was. In John 8, 31, 32 we read, according to the King James version, the following: "Then said Jesus to those Jews which believed on Him, If ye continue in My word, then are ye My disciples indeed; and ye shall know the truth, and the truth shall make you free." Here we have outlined the successive steps which Jesus expected His Students to take in their progress through His School.

In the first place He addresses those who "believed on Him," or as we would say today, believed *in* Him. This is perfectly right and proper, for no one cares to take instruction on any subject from one whom he does not believe to be competent and trustworthy. Faith or Belief in the Teacher, then, is the first step in Studentship, or perhaps better, the preparatory step for Studentship.

"If ye continue in My word, then are ye My disciples indeed." Here we have the fundamental condition of real Studentship: "If ye continue in my word." The "word" is the "Word of Instruction." We might then read, "If you continue to study and follow My Instructions, then truly are you My Students." The initial Belief might be

said to "enroll" the candidate, but Work and Continued Work on the Instructions constitutes Studentship. This is in harmony with school procedure, for if an individual enrolls but does not study and continue to study, he is a student only nominally, *in name*, not *indeed*.

"And ye shall know the truth." This is the primary result of the kind of Studentship just described. And what more logical result could there be? The two outstanding words here are Know and Truth. Now the Knowledge which comes from this quality of Studentship is of the First Class, that is, Knowledge that comes from Experience. And Truth is the object of this Knowledge, TRUTH, "the established relation which the facts of Nature sustain to each other and to the Individual Intelligence or Soul of Man."

However desirable the Possession itself of Knowledge, it is not an end in itself, but it is designed to serve a nobler end. "And the truth shall make you free." Again, what result could be more reasonable? One who understands "the established relation which the facts of Nature sustain to each other and to the Individual Intelligence or Soul of Man," is Free, or has the power to be free, because he is in position to live his life in harmony with this established relation, just as the citizen is free who lives in harmony with the laws of his country. The Freedom of the Soul, then, from the fact and consequences of Inharmonious Living is the goal which the Teacher, Jesus, sets for His Students.

Summarized, we have Jesus as Teacher and His followers as Students constituting a School. The program of the School calls for:

1. Belief in the Teacher.
2. Continued Work.
3. Knowledge of the Truth.
4. Freedom.

These points seem to indicate quite clearly that the Gospel writers recognized the fundamental character of Jesus as a Teacher, and it seems equally clear that His Method and Goal were those of the Great School.



## A SONG OF TRIUMPH

He who fears criticism is hopeless. Only those who do things are criticised. The idler is lost sight of in the march of events, but the doer is watched—and criticised. To hesitate for fear of criticism loses the battle while the doers march on to victory and triumph. Indecision is not a bad trait; but to hesitate for fear of criticism is cowardly. If your cause is right, be not afraid of criticism; advocate it, expound it, and, if need be, fight for it. Critics always have been and always will be, but to the strong-minded they are a help rather than a hindrance. As the horse spurts forward when prodded with the spur, so the doers forge ahead under the lash of criticism. Take your part of life's stage and play your part to the end; stand for that which is good; be a doer, not a drone; look the world in the face and let the critics criticise.—Masonic Chronicler.

## Self.

O God I'll cleanse my Soul from selfish sense of  
—Self

THERE is nothing to be wounded or grieved but  
—Self

Nothing to be irritated or peeved but —Self

Nothing to be flattered or deceived but —Self

Nothing to be disappointed but —Self

Nothing to be humiliated but —Self

Nothing to be defeated or betrayed but —Self

Nothing to be endued with jealousy or envy but  
—Self

Nothing to joy in the false or the crude but —Self

Nothing to take pride to itself but —Self

Nothing to feel credit in well-doing but —Self

Nothing to travail when the journey is hard but  
—Self

Nothing to fall under difficulties but —Self

Nothing to thrill to the base and the low but —Self

P RIDE, Anger, Fear—menacing foes of the Soul  
Find lodgement only in —Self

O Father of the universe, help me to  
Cleanse my Soul from the selfish sense of  
—Self

E. A. W. Hoswell



## WHAT I HAVE SEEN OR HEARD

### A TRAVELER



ODAY, as never before, we find Occidental and ancient seat of mysticism beyond dental intelligence turning to that great the seas, *India*, for the solution of many of its worthwhile problems in life.

Just why this is so may not be altogether explainable. Yet, there must exist some very well founded reasons for the trend, if not basic in fact, or else, with our practical turn of mind, and the many important phases of an extremely complex society for solution, there would be no such impelling effort.

We have long known that India has been a veritable foundation of profound knowledge and wisdom, that she has given to the world many of its most priceless treasures and, at the same time paradoxical as it may seem, within her boundaries of extensive seashore, valleys, mountain ranges and plains, superstition, ignorance and slothfulness are found side by side with riches, dignity and stateliness.

It is not then in India's magnificent mountains, fertile valleys, cultivated plains or impenetrable jungles that we seek to fill the void in our own souls; neither is it in her loquacious heritage of Oriental ostentation, elegant luxury or dejected misery that we find the answer.

Rather, I would say, it is in that unbroken and sequential chain of experiences represented by the two extremes of individual life, from dejected poverty and ignorance to the sublime heights of

wisdom and success that our reward is to be encountered.

India, then, the home of vast natural resources and latent material wealth, is also the brooding place of experience and life investments, in all of its countless phases. To the latter of these we shall turn for our object lesson.

Rightly speaking, for the sake of the profoundest learning, we must resort to those experiences in life which present Nature's greatest and most hazardous problems for the purpose of surmounting. So we revert to that primitive child of Dame Nature, The Jungle.

It is said that India's jungle soil is so fertile, and that climatic conditions are so conducive to rapid vegetable growth that almost in a single night there will be produced myriad forms of new vegetation, after a brief clearing. A week's time literally represents a sectional clearing fully reclaimed by the jungle.

India reckoned with this tremendous and subtle power of Nature for many, many years until she finally solved the problem.

She first attempted to colonize certain areas of the jungle by merely clearing away the underbrush, reducing the sturdier sentinels of the forest and leveling off the morass. This attracted the hardy pioneers, in a measure, but they were unable to prevail against the mighty odds of Nature's prolific growth. Daily and with patience did they remove the new growth of vegetation, but this distracted them from other and equally necessary means of livelihood and sustenance. It was simply an impossible task.

Then the Government of India, with the aid of

Science, after further clearings, upturned the jungle soil and removed therefrom all possible presence of seed and roots of incipient vegetable growth, thinking this would perpetuate the desired effect. After a brief interval, with Nature's method of utilizing the breezes in conjunction with the surrounding foliage, plant-life again manifested itself in abundance. The earth was soon alive with living things, teeming insects and other pests as well. Slowly but surely the jungle was reclaiming its own.

As another alternative, the natives tried enlarging the clearings quite beyond their immediate needs, and by constantly plucking the new growth from this greater area, believed, surely, that they would be secured from the ravenous hunger of jungle encroachment.

Coursing through the jungle, even today, may be seen here and there, a broken down chimney, stone steps, or some demolished earthenware, all reminiscent of India's former futile attempts to make certain parts of the jungle habitable and livable, as well as the martyrdom of many poor deluded souls.

Of course, venomous insects, poisonous reptiles and savage wild animals provided a reasonable number of fatalities; but it was not these things that repeatedly subdued the pioneer settlers. It was the jungle itself.

True, a ravenous lion or savage tiger; or perhaps a boa-constrictor would occasionally find their prey and banquet on some man, woman or child among the settlers, but these constituted only individual incidents, and frequently represented little more than another stomach less to provide

for, an inordinate task in itself. It was not this that made the jungle impossible to colonize.

It was that subtle and insidious mass of things innate only to jungle life which destroyed the barriers of civilization and banished reform from its presence. Always and with never a relenting hand does the jungle strive to reclaim its own.

Yet, India solved her jungle problem. She found only one method for doing this; and that was the jungle's own method. Instead of temporary clearings, accompanied by paoxysms in the destruction of new growth, she discovered besides reclaiming certain sections of the soil, that it was absolutely essential to constantly and progressively push the clearings out into the jungle. Only in this manner could she successfully compete with the monster of insidious growth.

Likewise, in our own lives, we each have a jungle. It is that vast and great reservoir of hypocrisy, ignorance, superstition, fear, apathy and negativeness. It has a most subtle yet prolific growth. It is devastating if unchecked. And unless we constantly and progressively thrust our lives and efforts out into this jungle, it will just as surely make encroachments upon manhood and society, wrecking all in its turn. It is the lesson of personal effort intelligently applied.



## SELFISHNESS IN MOTHERHOOD

(CONT.)



THE SELFISH MOTHER who longs for intellectual attainment and prestige devotes the greater part of her time and energies to the gratification of this desire to the exclusion of the many duties of motherhood and wifehood that constantly call to her. In her effort to satisfy these desires she overlooks the rights of her family, disregards their wishes and hopes, forgets her obligation to them, and lives solely in the purpose of gratifying her intellectual ambitions.

It is this class of mothers who, consciously or unconsciously, shun and evade responsibility and prove unworthy of the blessings of motherhood because of their selfish interests, and oblivion to others. They endeavor to shirk responsibility that their time may be devoted to selfish, intellectual attainment. For, they strive to shift their responsibility onto the shoulders of others that they may be unhampered in gratifying their great ambitions for attainment. Or again, they become so absorbed in their own life and interests that they forget they have obligations and responsibilities to be discharged and fulfilled.

Such mothers, in any case, prove untrustworthy of the blessings God has given them, and are wholly unworthy of these blessings.

I know a mother who has a great ambition to become a singer. She has four children, the oldest of whom is a girl of fifteen. The mother, for the past two years, has pleaded "poor health" as an excuse to shift onto her child the entire household

responsibilities and care of the younger children. Yet, during these two years, she has continually followed her music, practicing several hours each day—seated at the piano—and traveling down town twice a week for lessons. Is this fair to her daughter? Is she setting a constructive example to her?

The mother who lives for public applause and attention is apparently without scruples in taking advantage of her family, as well as her fellowmen, at any time, to gain the adulation and attention she desires. She overlooks their rights, privileges, prerogatives and deserts, and strives on in her own little world of desire for applause and encomium. She kills out the sweet and tender emotions of her own soul and the generous, kindly sympathy with, and interest in, others. She abides alone in her crude, frigid, poorly-constructed hovel of cold, unfeeling Selfishness.

Perhaps the most pitiable kind of maternal selfishness is the desire for the undivided love, confidence and companionship of one's family. Such a mother assumes the attitude that she alone must be the sole person in the lives of her family. She maintains that they must share their love, attention, confidence and association with no other person; that they must be satisfied with her and the home life she provides them. She strives to arrogate to herself their entire affection and interest. Any manifestation of interest in, admiration of, or affection for any other person arouses the deepest jealousy in her heart and soul; and she makes life miserable and unhappy for herself and for them. She does them a gross injustice by endeavoring to deprive them of wholesome, congenial, happy



companionship outside the family circle. Is not this pitifully selfish?

Selfishness is involved in, or at the base of, all the greatest temptations found in human life. It is found in Intolerance, Emotionalism, Morbidity, Gossip, Officiousness, Dishonesty, Adverse Criticism, Tactlessness, Jealousy, Envy, Self-Pity, Vanity, Fear, Disloyalty, Uncleanliness and Moral Laxity. Analysis will prove this statement true. In truth, we might be justified in calling Selfishness a "primary" temptation, or evil, because of the fact that upon and about it rest so many of the minor temptations and evils. But we must admit that it is a most formidable and vicious demon in individual life.

Every selfish word or act keeps the mind groveling among the mean and sordid things of earth, closes the door to service; repulses friendship; dispels respect; bars confidence; loses companionship; repels association; forfeits affection; weakens the spirit; and leads the soul to dreary discontent, dissatisfaction and unhappiness.

Every unselfish word or act inspires affection and interest; increases the opportunities for service; radiates sunshine into the lives of our fellow-men; increases faith in mankind; broadens and deepens the psychic nature; stimulates the sympathetic, loving, soul impulses; awakens confidence, and leads the soul to the elysian land of peaceful content, quiet satisfaction, and spiritual happiness.

Every worthy mother should strive each day to make herself a living monument of beautiful, unselfish words and acts, that her life may stand forever as a potent and efficacious example of genuine unselfishness to the charges placed in her care

by the Great Father. She should endeavor always to *Give* as freely as she *Receives*, and to make this twofold function of the soul the basis of all her life and work. Then will her rewards from her fellowmen and from Nature be merited. Then will she experience freedom of mind, unfoldment of intellect, contentment of spirit and evolution of soul.

Life, to such an unselfish mother, will be a never-ending and an ever-lasting joy; for, "Nature never did betray the heart that loves her; for it is her privilege, through all the days of this, our earthly life, to lead from joy to joy."

NONETA RICHARDSON.



## WORK

"We are not here to play, to dream, to drift,  
We have hard work to do and loads to lift;  
Shun not the struggle; face it, 'tis God's gift—  
And when the Master comes to view our work  
And lay it in His balance to be tried,  
If others have been enriched thereby  
We shall be satisfied."

## LETTERS FROM A SAGE

SIGMUND LOWE



Y DEAR BOY:

So you too have arrived at that stage in your development, wherein you feel the divine impulse of true sympathy surging through your veins. It seems almost as though you would want to carry the whole world's burdens upon your shoulders. You say, that you care for nothing that everyone else cannot have, you do not wish to enjoy any of the so-called luxuries of life because by so doing you feel that under our present economic and social system you are perhaps depriving some other Soul of the opportunity to also enjoy those privileges.

And then you cite me a specific example of having refused to accept a higher wage than your fellow-worker, when it was proffered to you in due and just appreciation of your superior ability and workmanship, because by so doing your co-worker might suffer pain through his inability to buy the same quantity and quality of goods which your greater amount of money would enable you to purchase.

You say, "what difference does it make whether I am in some ways more able than he is, is he not also a living Soul, a child of our common heavenly Father and consequently my own brother?"

And just because of that sublime fact in Nature, must you acquire that perfect understanding and keen discrimination which will enable you the more wisely to fulfil your obligation.

So then, knowing full well that you are sincerely desirous of being of service to your fellow man,

let us analyze this peculiar situation that every true student of Natural Science must inevitably face.

Is it not true my boy, that from time immemorial has been handed down the dictum, "he who would truly help the world must exemplify"? In other words, *"be yourself first, that thing which intuitively you feel that the other fellow should be."* And is not Spiritual Illumination one of the great goals of mankind? And can you conceive of an individual acquiring that remarkable Self-Mastery without which Spiritual Illumination is an impossibility, except as he puts forth personal effort and unfolds his latent faculties, capacities and powers?

For man can only evolve as he struggles onward. He himself must do the work, he of his own accord must put forth the effort by means of which alone he can awaken those dormant powers of the Soul which will enable him to break through the invisible veil between the two worlds of physical and spiritual material.

Now then, do you not realize that somewhere, somehow in the past history of your Soul, whether in this life or in some other life in the physical world or in the Spiritual worlds, you yourself have put forth the personal effort which has enabled you the more efficiently to do the particular work in which you are now engaged, and that you are fully justified in receiving a higher wage than the workman who has not put forth the energy which would enable him to acquire the same rate of compensation which you are receiving?

True it is that he is a living Soul. But is Nature a respecter of persons? And are you in any way

helping him by refusing that which is rightfully yours? Ah, no, dear boy, for not only are you limiting yourself, but you are also limiting him. For do you not see that there would be no incentive to him to try and progress, to put forth greater effort in his attempt to become more efficient, if he with his inferior ability and with less effort could satisfy the cravings of his Soul? Would that be in harmony with the Divine law of justice which says, that only as you sow so shall you reap?

And can you not also realize that Nature in her superior Wisdom has brought man up through the animal stage of pure desires and cravings, and then left him as a free moral agent with those same desires intact, in order, really, to force him to make some effort to satisfy those cravings if he is going to develop those higher Soul faculties and powers, which must be unfolded if man is ever to become a true spiritual superman?

True it is that he suffers. But is not suffering our greatest teacher? Is it not an indication that we, in some way or other, are lacking in Knowledge and Wisdom and Power? And only as we are impelled by our efforts to avoid this suffering are we really going to help on the great evolutionary urge and learn to work in perfect harmony with the great constructive principle in Nature.

And do you not see also, that if your fellow workman has any least conception of Justice and Righteousness, he will drown out all envy and like a true soldier of God, stand up and say "yes my friend, you deserve every farthing of what you receive, for surely have you earned it. I wish for nothing that is not rightfully mine. I in no way deserve it. So I am going to learn from you.

You have awakened me to activity. Your work is an inspiration and I too am going to become perfect even as you are perfect. Then will I be in a position to conscientiously receive that which I know is mine."

And then, do you, in the fulness of your heart and with that true spirit of generosity which is the hallmark of a noble Soul, say, "yes, my brother, there is the true spirit of progress. Let me help you. I am going to give you the benefit of my experience." And taking your co-worker in hand, and filled with a superabundance of energy and knowledge and ability, you teach him how he also may become more efficient and thus be worthy of a greater compensation for his efforts.

And so, by tempering your Love and Sympathy with wisdom, have you really helped on your fellow man, not by sinking to his level of attainment, but in very truth, by lifting him to your own status of development.

So then my dear boy, do you not see that there is nothing so really terrible in the use of money, and that under no circumstances must you despise it? And did you ever stop for a moment to realize, that the more powerful and highly evolved the human Soul is, the greater are the responsibilities vested in him? And that some of our greatest money magnates, because of their remarkable ability along certain lines are really pawns in the hands of the great Evolutionary Forces, to help on the further growth and development of the human family?

Of course I do not for a moment mean to insinuate that money is the only means by which humanity is being helped, but it, in its own peculiar



sphere is serving its purpose just as fully and efficiently as any form of mental, spiritual and moral training. And since it has been so decreed by Nature, that upon this particular plane of development, money is, one of the instruments used in the furtherance of our growth and unfoldment, have you not then, every moral and ethical right to properly and constructively utilize it? However we must not forget, that in all things, must we learn wisely to wield all of our powers and abilities, otherwise do we call down upon our heads the destructive results of our own actions.

And yes truly, are there planes of Being, in which money or in fact any medium of exchange is never, if at all, utilized. But remember my dear boy, that we have not as yet earned the right to inhabit those glorious celestial spheres, but are, in fact, living right here upon this so-called physical plane of coarse material and low vibration, which, because of its own peculiar and yet perfectly natural composition responds very, very slowly to the impulses of the human mind and will.

And above all things must you remember, that one of the primary requisites of the true student of Natural Science is the ability, willingly and cheerfully to harmonize himself with the conditions and circumstances under which he finds himself, until, through his own personal effort and endeavors, he has developed the power to lift himself out of and beyond the limitations of his present environment.

With sincere Love,  
G.G.

## QUESTION BOX



QUESTION: In "THE GREAT PSYCHOLOGICAL CRIME," p. 266, it speaks of the spiritual persons the revivalist saw, s bringing luminous atmosphere with them. I understood the first spiritual plane to be dark. Does that mean that those spiritual beings had gone beyond the first plane? If they had not, how was it that they were luminous?

ANSWER: Where did you ever get the idea that the "*First Spiritual Plane*" is dark? Certainly not from this SCHOOL. Possibly you have reference to the "*Magnetic Plane*." I think it would be well worth your while to go back over the subject, and make a more careful study of just what the book does say about it. This would, at the same time, save you from making some unfortunate "breaks," in case you should ever make such statements—coming from a student of the School. This is one of the reasons why it is that every student should KNOW what the textbooks teach; and not make any *guesses* about it when talking about the subject to others.

In the case referred to, however, it is true that some of the luminous ones came from higher spiritual planes. At the same time, there are many upon the First Spiritual Plane who would appear to the evangelist in the midst of great luminosity.

I believe if you will make another study of the narrative, you will find that, upon further observation, the revivalist found that some of those he called "angels" were his father, and other relatives and friends he had known upon this physical

plane. Any of these, merely because they could manifest themselves from the spiritual plane to him, would appear luminous, to some extent, to him. Some of them had doubtless evolved to a point where their magnetic auras were intensely luminous to him in his coarser condition.

So long as you do not enter into any so-called "Developing Circles," or undertake to follow blindly such instructions, there is no good reason why you or any other intelligent and honest seeker, should deny yourself the pleasure of going to hear a public speaker or teacher, merely because he belongs to some other School of Religious or Philosophical thought. This is in answer to another question you ask.

QUESTION: A friend of mine who is quite well up in church history, says that the Chinese religious teacher, Buddha, is now a Roman Catholic Saint. Is this possible?

ANSWER: Yes, I should say that almost anything is "*possible*" with the Roman Church, when it comes to making "Saints" out of "raw materials."

It is generally accepted as a historic fact, that the Roman Church canonized "Josephat" or, "Jehosaphat," whichever may be the correct spelling, and declared that this made him a "Saint" and his name went into the historic category of "Catholic Saints."

But, so far as authentic history informs us, there is nothing very conclusive to establish the personal identity of Jehosaphat with that of Buddha. Hence, I do not consider that the saintship of Buddha in the Catholic Church has been suffi-

ently proven to warrant our acceptance of it as a fact.

But suppose it were literally true; what then? I don't suppose it has done him any particular harm, nor the Church any particular good.

If you are familiar with the history of the event, you will recall the fact that *Joan of Arc*, the historic "Maid of Orleans," a French girl, was condemned to death by the Catholic Church and executed in the most inhuman manner possible. Nevertheless, she was afterwards canonized by the same church, and is now one of its historic "Saints" of particular note.

To one who is inclined to read history seriously, this bit of church history would seem to be something of a grim and sarcastic joke.

Suppose some acknowledged enemy of mine were to condemn me to death, and then, to emphasize his enmity and hatred of me, had me burned at the stake; what do you think would be my opinion of him if, after my death, he should have me canonized and make a "Saint" — because of his wonderful "regard for me"?

All of which merely suggests that there is not much of value or importance in the process, or the practice, by which the Roman Church "*manufactures saints*," for its own benefit. If it is true that the Roman Church actually canonized Buddha, then it is clearly apparent, to anyone who has the ability to think logically, that the Roman Church thereby stultified itself; and doubtless did a thing which Buddha himself condemned and would have prevented if he could have done so.

TK.

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